



COMMUNITY SERVICE

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NEWSLETTER

COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Restructuring The American Economy

by Ernest Morgan

Ernest Morgan is retired President and current Chairman of the Board of the Antioch Publishing Company, a successful multinational corporation; author of Dealing Creatively With Death, a standard work in its field currently in its eleventh edition; and, with his wife, co-founder of the Arthur Morgan School, now in its 26th year.

Russia isn't the only country that needs perestroika! We need it just as badly.

The time is rapidly approaching when a profound restructuring of our nation's economy will be required if we are to avoid economic disaster. Our challenge is to accomplish this within the framework of a democratic society.

As presently structured, American economic life requires a constantly accelerating expansion of debt to give the American people access to the products of American industry & to keep the economy running. Why? Because, historically, the wealthier recipients of income spend only a portion of it, the rest they invest or loan, through financial institutions. When a large proportion of income flows to the wealthy, borrowing, and hence debt, must constantly increase to provide purchasing power for the products produced.

Were the federal deficit to be sharply reduced, as matters stand, our economy would crash as in 1929 when a non-militaristic president tried to balance the budget. I

remember the Great Depression well, when the poor were starving & the rich were jumping from tenth story windows. A grim joke was told by Eddie Cantor, a popular radio comedian of that period. A man comes into a hotel to rent a room. The clerk asks, "Do you want it for sleeping or for jumping?"

That depression, by the way, was never solved, but merely postponed through inflation & the expansion of debt. As our economy is organized, expansion of debt is a form of medicine which must be taken in ever-increasing doses--until it kills the patient!

Will the captains of industry and finance accede to any plan which calls for a more equitable distribution of capital and income? Speaking for myself, as a member of the "owning class," I do not wish to find myself in the position of the proverbial rich man in a sinking ship who went to the bottom clutching his bag of gold.

During the past decade the American economy has been undergoing a rapid restructuring--backwards--thus laying the groundwork for even worse economic collapse.

One half of one percent of Americans own some 35% of the productive assets--up from 24% in 1974. A recent report in Forbes states that America's 400 richest people are now worth \$220 billion, up 41% from 1986. At the same time, thirty million Americans (and

the number is rising) live in poverty & are unable to buy a significant portion of the products of American industry. This inequity is a major factor in the generating of debt.

The debt of our federal government is now two and a half trillion dollars, and private debt is about double that amount, for a total of seven and a half trillion dollars. Divide this by the number of people in America and the debt for a family of four comes to \$124,480--and it's rising!

It has been the building of that debt which has kept our economy running, but it can't go on much longer.

Money, originally developed as a medium of exchange, is widely used in our society as an instrument of manipulation and control. Witness some of the activities and developments in the stock market, where fortunes are made or lost with no direct relation to the production of goods and services.

Wise financial management is important in any organization, but manipulation of capital in the interest of wealth and power undermines social and political health.

WAYS TO RECONSTRUCTURE THE ECONOMY

We must now devise an economy which is able to survive and flourish without the necessity of expanding credit.

Self-destruction of the free enterprise system can be avoided by the equitable distribution of property & income and by wise tax & monetary changes. There is no single procedure that can do the job by itself. Skill, flexibility & goodwill are called for. Let me point out a few components of the process.

The Employee Stock Ownership Plan (ESOP) was conceived by Senator Russell Long as a device for broadening the base of ownership and income in American society. ESOP's are currently found in several thousand firms. More than 50% of my own company is owned by the employees through an ESOP. To be sure, this is not a panacea, but it is a step in the right direction.

The Universal Stock Ownership Plan, currently put forward by economist Stuart Speiser,

would appropriate a portion of the annual incremental value of major American corporations to form "Super Stock" which would be distributed to American families according to a carefully developed plan. No one would lose existing property. Again, not a panacea but an important step in the right direction.

A key device with strong historic precedent is the taxation of money in all its forms. This would provide incentive for money to function as a medium of exchange & discourage its use for manipulation and power. As economist Arthur Dahlberg points out, this would stimulate employment & lower interest rates.

For generations there has been talk of regulating the value of money. Griscom Morgan proposes a plan, using computers, whereby the buying and selling of government surplus commodities, done in conjunction with a carefully adjusted tax on money in its various forms, might accomplish this. An ambitious project calling for fine tuning, it offers the possibility of achieving the desired result--for the first time in history!

The key to coping with the national debt, short of default or drastic devaluation, may lie in the taxation of money. This taxation would be supplemented by making government bonds partially, or wholly, exempt from taxation. Thus they could provide a partial refuge for cash reserves and the national debt might be refinanced at a tiny negative interest. Unfair to bond holders? On the contrary, it would mean the preservation of their investment! The process would, of course, call for fine tuning.

With a tax on money, foreign suppliers who earned U. S. dollars would see to it that those dollars got home promptly. True, this might depress the foreign value of the dollar for a while, but it would sharpen the demand for American goods & services & bring our foreign trade into a healthy balance. International mechanisms would be needed to adapt to this arrangement. Other nations might follow with similar tax policies.

A tax on money in modern society would undoubtedly aggravate, or give rise to, other forms of dislocation or exploitation. In particular the problems associated with land tenure might become more acute. A careful

study of such developments would be needed, and the formulation of wise tax policies to deal with them.

To help reduce major discrepancies in property and income in an orderly manner and without working hardships, income and inheritance taxes should be more steeply graduated. This would be a reversal of the present situation. Such a procedure needs to go hand in hand with the others.

We already have channels for diverting income & inheritance into valuable nonprofit institutions & projects and these should be refined & expanded. Such taxes & diversions are essential to economic restructuring.

Cooperatives and Credit Unions already have an important role in the American economy and should be encouraged. Experiments in other countries, such as at Mondragon in Spain, should be studied and watched closely. They are often imbued with a strong entrepreneurial spirit extending into the rank and file participants.

Co-ops and Credit Unions are only one form of social enterprise. Nonprofit institutions and government services represent two more, both of which have important roles in our society. Thousands of institutions, both public & voluntary, contribute in important ways to our national life. Many do an excellent job. Refinements in public management and the careful extension of public services and enterprise can be a useful factor.

ECONOMIC RESTRUCTURING FOR PEACE

A major incentive for American militarism and the compelling need for "an enemy" will be removed when there is sufficient balance between production & buying power that we no longer need the stimulus of military spending. Then, too, the removal of gross inequities in our own society will, as Stuart Speiser points out, diminish the ideological conflict between the United States and the Soviet Union.

A CRITIQUE OF UNLIMITED GROWTH

What I have said here about the necessity of and procedures for restructuring our economic life leaves untouched a closely related and highly important issue.

All 12 of the men who sought nomination for President of the United States in the last election appeared committed to the concept of accelerated economic growth. I hold that our need is to abolish poverty mainly by the more equitable distribution of property & income.

The rampant materialism which so largely motivates our western society actually threatens civilization. It is shocking that America, with less than 5% of the world's population, consumes around 50% of its irreplaceable resources. To project unending growth under these circumstances is to court ecological disaster.

Consider: each year an estimated six billion tons of topsoil are lost to erosion in the U. S. The marine organisms which produce some two thirds of the earth's oxygen are diminishing each year through pollution of the oceans. The rain forests which generate most of the land-produced oxygen are being destroyed at the rate of several thousand acres per day, mainly to produce hamburgers. The world's deserts are growing. The rising level of carbon dioxide threatens to melt the ice caps and drown the world's coastal cities. World population is increasing by a million every four and a half days. The world's known oil reserves will be gone by the year 2040. I could go on and on--and on!

The pursuit of unlimited growth is a major crime against posterity. Our challenge is no longer to conquer nature but to live in harmony with it. This does not mean rejecting our technology, but it does mean controlling our numbers, quieting our egos and simplifying our lifestyles.

What I have to say may be off the conventional line of economic & political thought. However, the time has come to put forward new ideas and concepts.

Karl Marx once said that every social system has within itself the seeds of its own destruction. The Chinese & the Russians are grappling with the contradictions in their systems. It is time we grappled with ours if we wish to preserve America as a viable society.



Purposeful Family Clusters

Engines Of Effective Community

by Elizabeth Dyson

Urban neighborhoods in the 1990s will be like butterflies which outwardly hardly resemble the caterpillars from which they came. Trends visible over recent decades point to secure, diverse, caring home neighborhoods as the norm for living, whether in cities, towns or villages. Despite its fallen estate today, in many places the healthy neighborhood is discovering some characteristics of empowerment. Members not only find that the gathered body is greater than the sum of its parts, but experience mutual empowerment in their vocations. They freely share common obligations & responsibilities with other members.

We have learned painfully what destroys neighborhood: residential stratification by wealth, middle class flight, exclusion of youth, abandonment of elders, "tame" religion lacking spirit, and the co-option of power & the instruments of justice by elite majorities. The one or two parent family is too small a community to bring social order into human settlements burdened by dysfunctional education, homelessness, drugs, neglected job skills, erosion of trust in public offices and disillusionment with inherited customs.

Miracle stories tell how these problems are being addressed, how neighborhoods are becoming good places to live. Looking behind the economic investment and political coalition that are needed to achieve the miracles, we frequently discover one or more core groups of families who have decided to be neighborhood caretakers and have dedicated themselves to local wholeness. Their spirit energy and integrative skills pull specialized systems and functions into cooperating, evolving wholes. Residents experience again their wonderful uniqueness, mystery, and depth.

What sustains these family clusters? Just what sustains a single family unit. A basic attitude towards life of faith, hope & love. Faith we define as venturing with confidence into the unknown future. Hope is trusting in the goodness of Being as our present reality. Love is the intention of healing by forgiveness.

Neighborhood caretakers live out of a story which relates their freely chosen tasks to the needs of the world. They develop this self story within the life of their family, or community, through symbols, songs and eventful celebrations. They write family constitutions which say what is their calling as a particular family. The family story which they create becomes an operating myth which says they are citizens of the universe and that whatever they do is on behalf of the whole world. Their world wide, history long self story is far more motivating than one which reduces their context to their own little family or local neighborhood.

Group leadership methods (the Basic Discussion Method, problem solving workshops, strategic planning events, celebrations) used by caretaking clusters turn the phrase "servant leadership" from a wish into a powerful reality. Authentic leaders within the cluster enable everyone in the group to become skilled in life methods--methods for thinking, for creating their own destiny, and for participating in the global social process wherever they live. Such authentic leadership by the whole group challenges the old limiting images of self and the world held by the rest of society. Servant leadership opens the way for new enabling images and more successful patterns of community--in short, a new common sense. Any intentional family, or group, can learn these leadership skills.

The October weekend conference will examine not the what of a new common sense for the world we want, but how we move in our journey from where we are to where we want to be. We will talk together about how intentional family clusters in a global network can foster a lifestyle of frugality, voluntary simplicity, and deeper commitment to human participation in an ecologically healthy planet.

Some examples of purposeful family cluster are found in these stories in the book, Neighborhood Caretaker (see book review on page 6 of this Newsletter): Serviglesia On The Border (p.31), Model For The Homeless From Villa El Salvador (p.46), The School That Grew A Community (p.101).

This is the context for the Conference to be held October 19-21 in Yellow Springs.

Alternative Lifestyle To Help Save Environment



by Bob Downing, Beacon Journal staff writer

The following article first appeared in the February 16, 1990 issue of the Akron Beacon Journal. It is reprinted with permission.

Warren Stetzel and his friends in Belmont County in southeastern Ohio are ready for the coming environmental crisis.

How they are living today will likely be how everyone else will be living tomorrow, says the 66-year-old Stetzel of Raven Rocks, an environmentally conscious cooperative community with an emphasis on practical living.

"Everyone is going to be shoved very hard in this direction by the environmental situation," he says. "It's coming, and it's coming fast. The only surprise to us is how fast it is coming.... There's going to be a big change in people's lifestyles. They won't be the all-consuming consumers like they've been in the past."

Raven Rocks Inc. was organized in 1970 to save a rugged breathtaking gorge from being strip mined for coal. The gorge was a popular Sunday picnic spot in bygone years.

The group of 19 was loosely organized around a Quaker boarding school in nearby Barnesville. The group, called "The Gang," was mainly former students; Stetzel, a former teacher. Their average age was 25. Only two lived in Ohio at that time.

Over the years, they paid for the original 843 acres north of Beallsville by growing and selling Christmas trees--without fertilizers, pesticides or herbicides.

But their decision to save Raven Rocks carried bigger implications. If they were opposed to Raven Rocks being stripped for coal, they had to develop an alternate lifestyle that required less energy consumption and was gentle on the land.

Today they are allowing the return of the native woodlands to help fight global warming. That will, Stetzel said, "help get at the greenhouse effect in a very fundamental

way by cleaning up the air.... But forests cannot do the whole job. We've got to stop dumping so much pollution into the air.

"There are many ways to do that. For instance, we could build our homes differently, heat them with solar heat, use super-efficient lights--that sort of thing. We are trying such things and a lot of others.... Environmental concerns and goals infuse just about everything we are attempting to do here."

The group's members are--at their own expense and on their own time--building two solar-heated underground homes with green-houses.

They have restored old buildings, making them energy-efficient. They have installed composting toilets. Wastewater from sinks, laundry and bathtubs is to be filtered before it is released through leach fields in the greenhouses.

Both underground homes, Locust Hill and the Sidwell House, will be solar heated. An innovative cold-storage area for food with air tubes that will draw cold winter air by natural convection is planned at Locust Hill.

Work is progressing slowly at Locust Hill. The work is being done by Stetzel and the five others who will call it home.

The Christmas trees have played a major role in the development of Raven Rocks. Those first trees, already on the property when it was purchased, provided an initial source of income without spending lots of money on equipment. The proceeds paid for purchasing the land.

Today Raven Rocks has about 40,000 Christmas trees in various stages of growth. They are spread out in small fields across the 1,047 acres.

New trees are planted in March. Pruning is done in July and August. Between 4,000 and 5,000 trees are harvested in November and December for sale at two area outlets.

The group--it now numbers 11, all living on the property--is not a commune, according to Stetzel and the others. Members have their own homes on the site and their own occupations. Four own and operate a concrete company with a completely solar-heated pole building off the site. Two own and operate a nearby printing company. One is a secretary, another is a chiropractor.

Of the original 19 members, 12 have taught in schools and the other seven have worked in schools. The group, all of whom were interested in alternative schooling, was initially composed of seven couples and five individuals. Today there are two couples and seven individuals.

All decisions affecting Raven Rocks Inc. are made by the Quaker tradition of consensus, not voting. Decisions are made only after observing, investigating & testing the idea.

What has made Raven Rocks work for 20 years is "the fact that we speak the same language ...and share the same vision," Stetzel said.

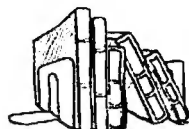
"We try to avoid thinking of ourselves as a community. That, we feel, is destructive, although we are a community of purpose. But our community is the world," he said.

One of the concepts that has strongly influenced Raven Rocks is the concept that man is happier if he spends less time as a consumer and more time as a contributor. Man needs what the group calls "giftful employment" or helping others to develop as humans as well as gainful employment to provide shelter, food and clothing.

"We're part of a 20-year experiment to show the world that what we're trying to do will work, that it can & will make a difference," Stetzel said. "It's been a quiet success."

Editor's Note: We were asked to print this article exactly as it appeared in the Akron Beacon Journal though it has a few minor mistakes in it which they suggested we correct in an "editor's note." One is that the proceeds from the sale of Christmas trees pay for the purchasing of the land. Another is that five members, not two, own, and one operates the printing company which is on the Raven Rocks property.

Book Reviews



Neighborhood Caretakers: Stories, Strategies & Tools For Healing Urban Community by Burton Dyson, MD, and Elizabeth Dyson, MBA. Knowledge Systems, Inc., 1989, paper; 240 pages. \$18.95; \$18 postpaid before Oct. 19.

Jean Putnam

This book is so comprehensive and all-inclusive, so passionate in its explicit desire to heal the world, that it is almost breathtaking. In reading it, I occasionally wondered, "If all this has already been done, why aren't things a lot better than they are?" Then I reflected that what the authors describe are "bite-sized pieces" (in the words of Robert Theobald, who wrote the foreword) of solutions to the whole great need of society in the present day. Militarism still resides in the planning of nearly all nations; people still sell and take harmful drugs in the cities; millions still suffer from despair. So a long road stretches ahead before we arrive at a compassionate and safe society--but this book can help those who want to bring it closer.

The "stories, strategies and tools" are the fruits of the long partnership of the Dysons in which they first worked in remote places such as Iran as medical missionaries, then traveled the length and breadth of the U. S. studying intentional communities and intentional families ("more-than-nuclear extended families"); and raised five children, now all grown. Along the way they stayed in several places long enough to develop intentional neighborhood groups which founded the structures to combat inner-city problems such as diseases, unemployment, drug use, teen-age pregnancies. The most recent of these, Earthcare Indianapolis, gave rise to the publication of the periodical, Neighborhood Caretaker Journal, from which most of the stories in this book are taken.

The stories are numerous and varied in the problems they address. A planned community of earthquake victims near Lima, Peru; a thriving credit union in a depressed area of West Philadelphia; a cooperative bank in Mondragon, a Basque village in Spain--these

are a small sampling of the multitude of projects which are succeeding in bringing about social change at this very moment. The Dysons have visited many of them and must have kept up a prodigious correspondence to learn details of many more. It is an encouraging and helpful array. In each case the philosophy of the project is discussed as well as how the funding was obtained.

Throughout the book, diverting dialogues about social philosophy appear, interspersed with the stories of successful social projects. Participants in these discussions remain constant in each of these interludes; we soon get to know Old Doc (obviously Burt Dyson), Dr. Tertia (his wife, Betty), Dr. Secundus (probably an old friend), and Medical Student, as good friends. These "bull sessions" are conversations in the best Socratic style, with each member asking frequent questions of the others. Though many answers are provided by Old Doc, the others contribute several solutions to social problems from their own experiences. These conversations also are a chief source of humor in the book.

Lest the book be thought to be an overly technical study for social workers only, I suggest that the chapter "Many Kinds of Family" can be read by everyone with enjoyment. The Dysons' concept of family includes single persons as well as couples, and those of all ages and races. Most of the material in this chapter is from the Dysons' own continuing experience with their children and others who have joined their "more-than-nuclear extended family" for periods of time. The Dyson family formed a "family foundation" around the time of the Vietnam War, when their two oldest boys became objectors to that war. The family foundation used much of its resources toward the rebuilding of Vietnam through groups such as CARE and the AFSC. As their children grew up and scattered, they created a Family Constitution designed to draw the family closer together at whatever times were possible. The process of creating this constitution is described in a section called "Writing a Radical Family Story" and ends with the words: "We are the revolution in our relations with the rest of the world. As individual, vulnerable persons, we are each other's home, roots and anchors"--truly an

inspiring motto for any twentieth century family. The Dysons hold a Great Annual Family Council each year, full of business and celebration. Each year the circle is enlarged to include whatever single persons have joined as well as new grandchildren.

Another theme running through the book is the importance of the Church. Besides Community, Business, and Family, the authors consider it one of the four building blocks for a new society. They envision an ecumenical church (a "Covenanted Congregation") in each urban neighborhood, with a core group of people who can link up to local businesses, government and families to deal with all the issues of those who live and work in the neighborhood. Such a group could be called a "miniaturized fragment of a whole planetary society," Old Doc says, and would lead the way with other intentional families in changing the neighborhood and solving problems.

Though the stories, strategies and tools described in this book have not yet brought about a caring society, they probably have gone a good part of the way. The philosophy of this compassionate couple, Burt and Betty Dyson, is one with which all interested in Community would agree. Their energy and accomplishments are especially noteworthy. Their book is the culmination of two lifetimes of commitment; it points out practical ways to bring about change, and serves as inspiration for groups and individuals to choose where their own ideas can best be turned into realities.

* * * * *

Quotes

CHIEF SEATTLE

Chief Seattle said nearly 150 years ago, "How can you buy or sell the sky...the warmth of the land?...One thing we know which the white man may one day discover. Our God is the same God. You may think now that you own him as you wish to own our land. But you cannot."

* * * * *

There are a thousand hacking at the branches of evil to one who is striking at the root. & it may be that he who bestows the largest amount of time & money on the needy is doing the most by his mode of life to produce that misery which he strives in vain to relieve.

Henry David Thoreau

For Conscience Sake by Solomon Stucky.
Published by Herald Press, 1983, paper;
240 pages. Available from Community
Service for \$2.00 postpaid.

Jane Morgan

Through Dorothy Andersen of the Pima Friends Meeting in Tucson, Arizona, we have acquired some remaindering copies of the novel For Conscience Sake by Solomon Stucky, Mennonite author and scholar.

John F. Stoner, Executive Secretary, U. S. Peace Section, Mennonite Central Committee says: "For Conscience Sake recounts the conscientious objection of three generations of a Mennonite family in Kansas. The sights and textures of Kansas farmland are interwoven with the struggles of conscience faced by young men in time of war. From a plow in the sun-warmed soil of Kansas to the jungles of the Pacific to the sixties peace rally in Washington, DC, you walk with father, son, & grandson in the search for the way of peace."

This book is for adults. Though it is not a Gone With The Wind kind of novel, I found the parts of particular interest those which show the young men meeting the challenges to their faith, which they had taken for granted because of their upbringing, isolation & relative tolerance in this country in peace time.

The Mennonites (Anabaptists) had been persecuted in Europe and like others (the Amish, Coptic Christians, Quakers), when persecuted their faith was strong. When tolerated, exempted from military service and isolated, they did not face the challenges of violence to their pacifist beliefs. I wonder how we would have behaved had we grown up in Hitler's Germany.

Because Herald Press no longer carries this book, we are able to sell this \$10.00 book for \$2.00. It is a gentle, questioning book. You may have friends and relatives for whom it would be an ideal gift.



Rural Southern Voice For Peace, 1901 Hannah Branch Road, Burnsville, NC 28714; 704/675-5933. Newsletter published six times a year. Subscription price \$15, \$10, \$5, or free.

Don Hollister

Would you like a taste of grassroots progress and love in action?

RSVP, Rural Southern Voice For Peace, is a bimonthly newsletter of regional focus serving the American South, yet so thoughtful in its treatment of global issues that it appeals to all who try to practice "right living." Parenting for the earth, nuclear waste, poverty, recycling, civil rights, groundwater, death penalty, and war tax resistance are recent topics in RSVP.

While the funds for national peace lobbies dry up and the establishment press announces, again, the end of the peace movement, RSVP is proof that a vigorous network of grassroots activists continues. Based at the 50-year-old Celo Community land trust near Burnsville, North Carolina, and affiliated with the 75-year-old Fellowship of Reconciliation, RSVP is part of a social pioneering current that has influenced our national life for generations.

The RSVP newsletter is sent on request for donation or free. We suggest a \$15.00 contribution to RSVP, 1901 Hannah Branch Road, Burnsville, NC 28714.



A Home For R.S.V.P.

After ten years in donated space, RSVP Board and staff have decided it is time to build our own modest office. The space generously donated for years by the Arthur Morgan School is now needed by the School, and a thorough search has not located other suitable space in this rural area.

The decision to build was based on the growing interest in & support for RSVP programs, especially the Listening Project & the

Alternatives to Violence program. We continue to do Listening Projects throughout the Southeast, & national outreach is anticipated later this year in response to a steady stream of inquiries. Three international Listening Projects have been done in the past three years. In September, Herb will do a workshop in Holland for the International Fellowship of Reconciliation Steering Committee. They will explore ways of using Listening Projects, perhaps combined with mediation, in conflicted areas throughout the world.

RSVP has attracted an exceptionally well qualified & effective staff who are willing to accept token salaries because of their commitment to the mission of RSVP. An active and committed Board is successfully moving the organization through the transition from a founder-led organization to a broader base of decision-making and accountability.

Our location within the 1200-acre Celo Community & near the Arthur Morgan School sustains and supports the work in many ways. A core of about 40 volunteers provide such essential services as accounting, computer repairs, architectural design, printing, editing, artwork, word processing, bulk mailing, & data maintenance. In-kind support has included meals, housing, office supplies & equipment.

We are extremely fortunate in being able to build a building that would normally cost close to \$50,000 for a cash outlay of about \$25,000. The Celo Community land trust, where we are now located, is willing to provide an excellent site for a \$1/year lease, and the School has offered to share water from its well. This generous help will save at least \$10,000. An international workcamp from Volunteers for Peace along with local volunteers will provide much of the labor, saving an additional \$10,000. Extensive expert assistance in solar design and appropriate technology is also being donated.

The building will be an excellent integrated system of passive solar design which can serve as a model for those who build it, as well as for the many visitors to RSVP and Celo Community. At least 75% of the heating and lighting will be by direct or indirect sunlight. A clerestory running east-west in the middle of the building will provide indirect lighting all year and summer cooling.

Solar heat will be provided by direct gain & storage in the concrete floor slab and simple trombe (heat retaining) walls. Heat will be conserved by six inches of wall (R-19) & twelve inches of ceiling insulation (R-30), supplemented by a water radiant heating system in the solid cement floor/foundation.

The building will maximize the effectiveness of staff and volunteers and provide for free access by the community to RSVP's extensive library of periodicals & tapes. The planned 784 square feet will provide adequate space for volunteers to eliminate cramped & shifting work areas for the dozen office volunteers who are important to our functioning. A separate room for computers will protect the equipment & reduce distractions. A small library/conference room will separate meetings from work areas, & provide a comfortable place for visitors to review resource materials. Room is allowed, too, for future growth.

Invited: Essays On Community



In recognition of the 50th anniversary of Community Service, Inc. and of Arthur Morgan's insight into the significance of family & community to the development of society, Community Service invites interested persons to share their written reflections on the importance of community to them and to society.

Some essays will be selected for publication in the Community Service Newsletter and possibly in a commemorative anthology.

Suggested topics are:

What makes a good community?
How the community effects values.
What intentional community means to me.
The Great community.

Submissions should be 2,000 words or less, typed, doubled-spaced. No previously published material please.

Those entrants whose essays are selected will receive a Community Service membership for a year or an extension of their membership for a year, if they so wish.

Entrants should send their essays prior to September 30th to Community Service, P. O. Box 243, Yellow Springs, OH 45387.

Readers Write

ABOUT "I SEE A VILLAGE"

Please send us a copy of the video tape I See A Village. We enjoy the Newsletter very much. Thank you!

Will & Chris Bason, Floyd, VA

ABOUT "HOPE FOR THE FUTURE"

Congratulations to Griscom Morgan for saying a lot on a few pages in Hope For The Future. You all should know about the Monetary Realist Society, PO Box 31044, St. Louis, MO, 63131; 314-721-0927.

Calvin Schindel, Missoula, MT



Announcements

LAND TRUST ALLIANCE

The Land Trust Alliance has a new address: 900 Seventeenth Street NW, Suite 410, Washington, D.C. 20006; 202-785-1410.

OHIO ECOLOGICAL FOOD & FARM ASSOCIATION

We learn there will be "farm tours to highlight the growth of organic industry." Fourteen Ohio certified organic farm operations will be on view as part of the 8th Annual Farm Tours Series sponsored by the OEFFA. The tours will demonstrate the cutting-edge of profitable sustainable farming as well as offer some commonsense approaches to alternative production & markets. The Tours will be held on Saturdays, July 21-Sept. 8 and will be free to the public.

Their list of Ohio organic farms & what they produce is too long to mention here. Please contact: OEFFA Farm Tours, 65 Plymouth St., Plymouth, OH 44865; 419-687-7665.

COMMUNITY DEVELOPMENT INSTITUTE

The Community Development Institute will be held July 29-August 3, at the University of Central Arkansas in Conway, near Little Rock

The Institute is endorsed by the Community Development Society, an international organization of development professionals.

The curriculum includes development principles, assessment of needs, development of community leaders, resources for development, working with volunteers, strategic planning and implementation, promotion marketing, community surveys and analysis.

The faculty is comprised of corporate, academic and governmental development professionals.

Cost is \$250 per person. Contact Bill Miller or Lois Love, University of Central Arkansas, Conway, AR 72032; 501-450-3139.

GRAILVILLE PROGRAMS

July 13-22: "Introductory Permaculture Design Workshop." There will be workshops, field trips, music, singing and folk dancing.

Cost of \$450-600 includes program, room and meals. For those not attending full time, there are separate fees.

August 5-11: "Global Village For Young Women" ages 14-18. The program will cover study, work, art, music and cooperative living.

Cost of \$185-200 includes program, room and meals. For more information contact: Audrey Sorrento, Grailville, 932 O'Bannonville Road, Loveland, OH 45140; 513-683-2340.

SELF-RELIANT LIFE SEMINARS

Ponderosa School in Goldendale, WA, will be holding the following weekend seminars:

August 4th: "Free Energy From The Sun;" solar electricity and hot water contribute to self-reliance.

September 1st: "The Self-Reliant Life;" held especially for singles who are considering living at Ponderosa Village but want to look it over first. Everyone welcomed.

There are no charges for the seminars. For more information contact: Larry or Meg Letterman, Ponderosa Village, 195 Golden Pine, Goldendale, WA 98620; 509-773-3902.

INSTITUTE FOR COMMUNITY ECONOMIC

The Institute For Community Economics (ICE) will sponsor: "Land & Affordable Housing: A Legacy For Our Children" National Community Land Trust Conference to be held in Burlington, VT, Aug. 16-19. Highlights: Tour of the Burlington Community Land Trust, workshops on legal issues, fundraising, housing co-ops, & public policy innovations. Join policy makers, CLT leaders, housing professionals & neighborhood activists in mapping out cost-effective & permanent affordable housing solutions for the 1990's. (Workshops for Start-Up Community Land Trusts Aug. 14-16 only.)

For more information contact: Carrie Nobel or Julie Orvis, ICE, 151 Montague City Road, Greenfield, MA 01301; 413-774-7956.

1990 FAITHIST CONFERENCE

The 1990 Faithist Conference, "Building Better Shalams (Intentional Communities)" will be held Aug. 31-Sept. 2 at Four Winds Village, Tiger, GA. A weekend of Work, Worship & Fun. Contact David Helper, 5 Fordham Hill Oval #14F, Bronx, NY 10468; 212-220-2571.



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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$20 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$25 in U.S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1 per copy.

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Change

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

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You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 8/90. The minimum membership contribution is \$20 per year. We do not send individual reminders to renew.

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